

with the Emperor, so the Emperor (by force of Armes) would bestow the Primacy of the whole earth upon the Pope; this much was made, and the most significant application of it is, that by as good right as Phocas reigned, by the like right doe Bookers Parliament rule, and by the same right doe those fore-mentioned villaines, and they may defend each other by murder, Sacriledge, Ambition, Treason, Rebellion, and ruine of this ancient, famous, late flourishing, and now most wretched and miserable England.

Was ever such language as this vented against the honour of a Parliament! I once more petition that Honourable Assembly, that Order may be given, for the enquiring out the Author and vender of this unreasonable railing paper; and I question not, but they will be quickly found out, to be made an example to others, who drive a trade with these, and such like pernicious Pamphlets; which usually sell so much the better, by how much the more audaciously they dishonour the Parliament. I thought Master Booker had set forth a Cordiall sufficient to cure all their Malignant fits: But I perceive that the best Physick avails little without a Method and orderly course: Therefore upon better advice, it is thought convenient, that all desperate Malignants should be thus handled; first, because the Signe is in the Heart, let them bleed in the Basilicke veine; Afterwards,

Re. Half an Ounce of Spanish Figgs, codled at Court in an Italian Skillet.

Of the quint-essence of Cock-sparrowes, according to the Queen Mothers prescript, one scruple and a halfe.

Golly of Hart-horne, of Ieremyes owne making, one Dram.

Protestant Religion, Root and Branch, and one handfull.

Plundered Penny-Royal, one bagfull.

Of Time, no lesse then Three yeeres Rebellion in Ireland; and as many in England. and

Boyle these in as much as you can get of His Majesties teares of Repentance for blood-shed, over an Oxford Bon-fire, the length of a Cathedrall Lety: Then straine it through the Cape of Corringtons Cloake, and at length season it with a graine or two of Northerne Newes, and so make a cleere purging Potion: Let every stubborne and stupified Malignant, that is troubled with a Congelation of Popery in his Braines, drink three ounces of this with due observance, and I question not, but it will purge so effectually, that their bodies will ever hereafter, be the better prepared for Master Bookers most considerable and wholesome Cordiall; the use whereof I still commended unto them, as most convenient, after this so necessary a Purg.

F I N I S.

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F I N I S.

THE VINDICATION OF THE ROYALL COMMISSION

O F

KING JESUS.

MAT. 28. 18. 19. 20. compared with MARK. 16. 15. 16.

AGAINST

THE ANTICHRISTIAN FACTION OF POPE INNOCENTIUS

the third, and all his *Favourits*; that enacted by a Decree, that the *Baptisme* of the *Infants* of *Beleever*s, shou'd succeed *Circumcision*. *Deret. Gre. l. 3.* which doth vniverſally oppose the *Commission*, granted by *King Jesus*, *Mat. 28. 19. Goe teach and baptise &c.* by giving Authority to all his *Preists*, that receive *Ordination* from him, to *Goe*, and first *baptise* the *Infants* of *Beleever*s borne within the *Parish*; and then teach them.

WRITTEN (BY FRANCIS CORNEWELL *Mr. of Arts*, and sometimes Student of *Emanuel Colledge in Cambridge*) out of his love and ſincere affection, he beareth to his native Countreymen; who with him have taken a *Protestation*, and *Solemne Covenant* to oppose all *Popery*, and *Popish Innovations*; And to stand for a *Reformation in England*, and *Ireland* according to the Word of God; that his and their consciences may be freed from that guilt, misery, and curse, that otherwise is falling on them: as *Mr. Case* a *Learned Synodian* testifieth in his Sermon styled, *A Covenant renewed for the pacification of the quarrell: viz. that the Sword shall goe through the Land to avenge the quarrell of the Covenant*

page 27. 28.

I am come in my Father's Name, and yee receive me not: if an other shall come in his owne name, him yee will receive. John 5. 43.

Septemb: 27. London

Approved of by the Church of *Jesus Christ*; that is called, and preserved by the Power of *King Jesus* according to his Promise. *Mat. 28. 18. 19. 20. Printed An. 1644.*

THE KING OF THE JESUS

ALL INFORMATION CONTAINED HEREIN IS UNCLASSIFIED

AGAINST

THE ANTI-CHRISTIAN FACTION OF FOREIGNERS

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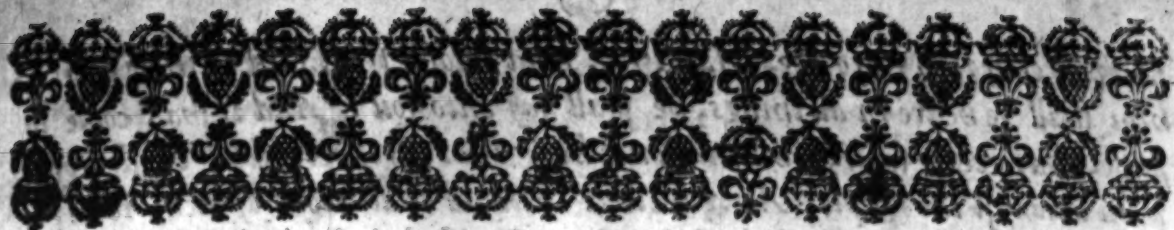
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Approved by the Church of Jesus Christ; this is called and known
by the name of the Book of Mormon.
Witness my hand and seal at New York, this 27th day of September,
1830.

JOSEPH SMITH

Testimony of Oliver Cowdrey, one of the witnesses to the above-
signed declaration, made and subscribed by me, Oliver Cowdrey, on the
27th day of September, 1830, at New York.

OLIVER COWDREY



TO THE RIGHT HONOURABLE THE
House of Commons assembled in
Parliament.

Right Honourable

THE sad and unnatural bloody Tragedies of our times may not unfitly be compared, to the two Women striving for a Child, 1 Kin. 3. ch. one claimeth it as her owne; the other saith, Nay, but it is mine: the contention is so hot, that King Solomon calleth for a sword; giveth out the Word of Command; Divide: Content saith the Harlot, let it be neither mine, nor thine, but divide it: but the true Mothers bowels yearned upon her son, and said, oh my Lord, give her the living child: shee could endure no division: Such (Right Honourable) is the controversie in our Land. The malignant partie pretend to fight for a Christ, and in their blind zeale they will dye too, but they will enjoy him. And you (thrice worthy Patriots) in all your Declarations say, likewise. Now the Lord to decide the Controversie, permitteth the Sword to come, and crieth aloud in our Land, Divide. Content, saith the Antichristian and malignant partie: Christ, and their Arch-Bishops, Arch-Deanes, Deanes, Preists and Deacons, and all Ecclesiasticall persons depending upon them: Christ, and their devised worship, Temples, Alters, Tythes, and Offerings: Christ, and the residue of their Fore-fathers Traditions: thus let them but enjoy a divided Christ, and there will be an end of Controversie. But they (Right Honourable) that are holy, synceare, faithfull and true Covenanters with you (according to the light they have received) even in all the three Ilands, will have an whole Christ, or no Christ; their faithfull soules cannot endure to run division: a Christ, they must have in all his Offices: Christ to be their King, and his Commission to be maintained, Mat. 28. 18. 19. 20. least otherwise he make good his Word against us, Luke 19. 27. Christ their Prophet, whom they will only heare (as the Father from Heaven

(C)

Heaven chargeth vs to doe, Mat. 17. 5. And Moses truly said to the Fathers, him shall ye heare in all things, he shall say unto you. And it shall come to passe, that everie soule, which will not bear that Prophet, shall be destroyed from amongst the People, Act. 3. 22. 23. And all Traditions of men, to be rejected, as holy Paul recordeth, Gal. 1. 8. 9. Christ their Preist; and no Mediatour, but him only, 1 Tim. 2. 5. that the Lord Jesus may be one, and his name one, in the three Kingdames; that we, and our posterity after us may live in faith and love, and the Lord may delight to dwell in the midst of us. Now the cheife cause and roote of all our division, is from the Roman Hierarchie, who have made a Law, that whosoever shall interpret, or give the sence of the holy Scriptures, contrary to their determination, they must remaine Anathema; and the Furnace did burne then hottest against the Saints, when the Civill Magistrate (that is appoynted of God for the praise of them that doe well 1 Pet. 2. 14.) joyned their power with Romes proud Bishops and Preists, to persecute, and kill all them, that would not submit to the Roman Jurisdiction: Hence arose all the Martyrdoms in England, from the time of Richard the second, in whose time, the Prelats obtained a Law to kill the English Subjects, that would declare the whole truth (so farre as it was revealed to them) and keepe a good conscience to God and man. Thus by penall Statutes, the popish English Prelats, and Preists did long tyrannize over the consciences of the godly and faithfull in the Land, that would not subject to their Decrees and humaine Traditions and corrupt Interpretations of the holy Scriptures: Hence it was that the thrice Noble and antient warlike Nation, our Brethren the Scots; when they contended for a Reformation according to the light they had received from the Lord, and casting of Romes proud, papall, and prelatieall Government, with all her devised Formes of Worship, they must dye: yea and the English Bishops with their High Preists will give large summes of money towards the leavying of an Armie; and incense the King and Nobility to kill, and destroy them: yea when the Lord opened your eyes, with the eye-salve of his spirit (Thrice Deare and Noble Patriots) to make a solemne Protestation, to oppose all Popery, and Popish Innovations, and to extirpate Episcopacy root and branch: Then evill counsell prevailed with the King to withdraw from his Parliament, and under pretence of a Guard to protect his Person, to make way against you, that you might dye: But our faithfull Nobles, and true hearted Commons in England Reply; shall our Jonathans dye, who have in part freed our consciences from Roman Traditions; and Covenanted with vs for a pure Reformation according

cording to the Word of God and preserved our estates, and liberties from an
 Arbitrary Government: shall they dye, that have wrought such a delive-
 rance in the Land? They shall not dye; we will bleed our selves (before an
 haire shall fall from your heads) if either we with our persons, prayrs, coun-
 sels, states, or swords can prevent it. Even so your pore Petitioner (Right
 Honourable) by eating a little of the honey of Gods eternal truth his eyes have
 been opened to see and understand, that the Royall Commission of King Je-
 sus extendeth no further, but to Believers, that are instructed in the faith by
 the Gospell, and they only to be baptized, Marke 16. 15. 16. opposing the
 Decree of Pope Innocentius the third, that appoynted, that the Baptisme of
 the Infants of Believers should extend as farre, as Circumcision; thereby
 establishing Nationall Churches, and overthrowing the particular Churches
 of Jesus Christ, that are called out of the World by the preaching of the
 Gospell, Marke 16. 15. 16. for the denying of which popish consequence (as
 my ensuing discourse will more largely demonstrate) I must dye, and be
 deserted of my freinds, and allies; yee and also I have received much injustice
 from some, that would be counted the Ministers of Christ, which have recei-
 ved my Arguments from under my hand fairly written, this 14. or 15.
 monethes, with a promise, that if they should convince me from the word of
 God, that I was in an error, I would willingly recant; yet I never received
 any satisfactory Answer from them. Wherefore (Right Honourable) you
 are the Sanctuary (next under Heavens protection) to flye unto for Justice:
 Seeing you are joynt Covenanters with all them, that stand for Re-
 formation according to the Word: For it is not the voyce of the Assembly,
 but Christ only in the Assemblies, we have covenanted to listen to; as Mr
 Case testifieth in his Sermon styled, the Covenant renewed, pag. 43. Oh
 consider! what a dangerous thing it is to praevaricate the least from the Co-
 venant your Honours have made: as Mr. Thomas Goodwin once admonished
 you in his Sermon on Zach. 4. v. 6. 7. 8. 9. p. 43. line 30. 31, pag. 44. line 1. 2.
 3. viz. For if you should build the least bay and stuble, you will not only
 suffer losse; but lay a Foundation of a new rent, and division in the age to
 come. David not carrying the Arke according to the due order of the God
 of Israel caused breach upon Uzziah, 1 Cron. 15. 12. 13. For God is so jea-
 lous of his Glory, that he cannot endure his Worship to be corrupted with the
 least mixture of man, Levit. 10. 1, 2. If the Reformation begun in the
 time of King Edward the first, and queen Elizabeth of happy memory, had
 been established according to that order, that King Iesus the great Prophet

hath left us a pattern for, in his Word; I am confident England had never seen this bloody day: Is not England like Egypt (you grave religious Patriots) almost destroyed; (Exod. 10. 7.) because the Lawes and Orders of Jesus Christ, the Great King of his Church is not observed: The Lord put it into your hearts to be like minded to noble Cyrus and Darius according to your Covenant to give libertie of Conscience, to all such as know the Lord Jesus, and are ashamed of the abominations, that they have done in the Land of their spirituall Captivity under Antichrist, to build the spirituall House according to the Patterne (the Lord Jesus hath left us) in his eternall truth, that we may pray for your peace, and the Kingdoms prosperity, Tim. 1. 2. 1. 2. And as for them that know not the Lord Jesus Christ, let them alone (as the Lord Jesus informeth you, Mat. 15. 14.) untill God call them forth out of Mysticall Babylon, Rev. 18. 4. For none can perswade a pore Japhet (a pore Gentile, who is alienated from the life of God through the ignorance that is in him, Ephes. 4. 17. 18.) to dwell in the Tents of Shem, but a God alone, Gen. 9. 27. lest that Judgment befall the Kingdoms, that Mr. Case hath threatned in his Sermon, called a Covenant renewed, page 27. 28.



Your Honours humble Servant, and Souldier,
that hath hazarded his life for his Countryes
Liberties; that is willing to be reformed, if he
shall from the word of King Jesus, be rightly in-
formed, that he is in an error; and humbly
submit himselfe to your Honours Censure.

FRANCIS CORNEWELL.



THE
VINDICATION
Of the Royall Commission of
KING JESUS.

*He which saith I know him, and keepeth not his Commandments,
(beleive, and be dipped, Marke 16. 16.) is a lyar and the truth
is not in him, 1 John 2. 4.*

HE which doth any thing doubtingly, is condemned in
himselfe: For whatsoever is not of faith is sin, *Rom. 14. 23.*
You therefore that are stronge, ought to informe the
weake, ye that are mighty in the Scriptures, ought to instruct the
ignorant: Least through your neglect you destroy him, for whom
Christ dyed, *Rom. 14. 15.* Oh that the learned of the Ministry (that
are in Covenant with our Parliament Worthies, and the whole
English Nation, for a Reformation agreeable to the Word of our
good God: And to Extirpate Popery, Prelacy, superstition, scisme,
Herefy, and whatsoever shall be found contray to sound Doctrine,
and the power of godlynes) would rightly informe me, and resolve
me this case of conscience, before it be condemned for Scisme, and
Herefy; and my selfe for holding of it, be adjudged an Heretique;
least for the neglect, that Judgment befall the Kingdome (that Mr.
Cafe a member of the Synod threatned) viz. *that the Sword should goe
through the Land to avenge the quarrell of the Covenant:* as his Ser-
mon in print testifieth, pag. 27.

That which God hath joyned together, no man ought to seporate:
But Faith and Baptisme (or more properly Dipping) God hath
hath joyned together.

Therefore Faith and Baptisme (or Dipping as the Originall ren-
ders it) no man ought to separate.

Major

Major is evident, *Mat. 19. 6. what God hath joyned together let no man put asunder.* To this Mr. Perkins subscribeth (in the case of the unlawfulness for private persons to Baptize) in his Comentary on *Galat. 3. c. 27. p. 262. n. 45. 46. 47. 48.*

Minor is evident, *Mar. 16. 16. Believe, and be Dipped. Acts 8. 11. 36. 37. 38. 16. 15. 33. 34. Gal. 3. 26. 27. Ephes. 4. 5.*

Oh that the learned English Ministrie would enforme me (least my blood like *Abels* crie loud to heaven, for vengeance for not satisfying a troubled conscience, that long hath laboured vnder this burthen) How I shall admit, or consent to the admittance of the Infant of a Believer to be made a visible member of a particular Congregation of Christs body; and Baptize, viz. Dippe it, before it be able to make his confession of his Faith and Repentance: Least I consent to seperate what God hath joyned together; and make my selfe accursed, *Gal. 1. 7. 8.* And be rejected of all the Churches of Jesus Christ as scismaticall, *Rom. 16. 17. 18.* Marke them which cause divisions and offences, contrary to the doctrine which ye have learned and avoyde them: For they are such as serve not our Lord Jesus Christ, but their owne bellies, and by good words and faire speeches deceive the hearts of the simple: For I speake only of visible receiving in of Members of particular Churches of Jesus Christ; and not of invisible; secret things belong to God, revealed things to vs, *Dent. 29. 29.*

It is acknowledged, and confessed; that faith is required of men of yeares, that are to be admitted into a particular Congregation of Christs Body: But not in Infants who come from the loynes of believing parents. For they argue thus: As *Abraham* and his seed were circumcised, so the Believer and his seed must be baptized. Now I doe earnestly desire the Learned and faithfull in the Land (that are in (Covenant for a Reformation) to shew me what word of Christ they have to warrant this their consequence (seeing the Word of Christ according to our Covenant ought to dwell richly in us, to decide this controversie, *Col. 3. 16.*) For my part I know none; though Antichrist hath, instance the Decree of *Pope Innocentius* the third, *Decret. Gregor. lib. 3. tit. 42. c. 3.* as *Dr. Willet* in his *Synopsis Baptismi, de baptismo Infantium* citeth.

That whereas Circumcision (by the Commandement of God)

was

was conferred vpon the Infants aswell as the Elder sort: So Baptisme also which succeedeth in roome thereof, and is more generall to men and women must be conferred to both: vid. Infant, aswell as Elder sort.

Now because I have taken a Protestation, to oppose all Popery, and popish Innovations, I doe deny this popish consequence, for these ensuing Reasons.

1 For the Circumcising of Infants, there was a precept from God to enjone it, *Gen. 17.11.* An example that *Abraham* circumcised *Isaac* the eight day, as God commanded, *Gen. 21. 4.*

2 A prefixed day, to wit, the eight day, *Gen. 17. 12.* *he which is eight dayes old shalbe Circumcised.*

3 A penaltie imposed, *the uncircumcised man-child whose flesh of his foreskin is not circumcised, that soule shalbe cut off from his peple: He hath broken my Covenant, Gen. 17.14.*

But for the baptizing of Infants into the spirituall House of the new Testament whereof *Jesus Christ* is Lord, *Heb. 3. 6.* and Head, *Ephes. 1.22.23.* yea, and King, *Mat. 28.18.19.20.* and Prophet, *Mat. 17.8. Act. 3.22.23.* For it is not the voyce of the Church, but *Christ* in the Church, that we have covenanted to hearken vnto, as *Mr. Case* his Sermon testifieth, pag. 48. 43.

Now there is no precept from this glorious Head, King, and Prophet to command it, nor any example in all the New Testament of any Believers Infant Baptized or Dipped; if there be, let the most learned in the Land shew it, and I will acknowledge I am in an error and recant it.

2 Neither is there any day appoynted when it shall be Dipped.

3 Nor any penaltie imposed (for it is Election saveth the Infant dying yongue and not Baptisme as Papists fonly teach, *Rom. 9. 11.* *For the Children being not yet borne neither having done good nor will, that the purpose of God according to Election may stand, not of works, but of him that calleth. 11. It was said the Elder shall serve the yonguer: 13. As it is written Jacob have I loved, and Esau have I hated.*

Thus then I argue against *Pope Innocencius* the third and all his favorites.

That which is not of faith is a sin to the Church that doth it,
But the Baptizing (or rather the sprinkling) of the Infants of
Believers

beleivers (as it is used) is not of faith.

Ergo the baptizing (to wit, the sprinkling) of the Infants of Be-
leivers is a sin to the Church that doth it.

Major is evident, *Rom. 14. 23. Whatsoever is not of faith is sin.*

Minor thus. That which hath no precept, nor example out of
the Scriptures for the doing of it, is not of faith.

But the Baptizing (or sprinkling rather) of the Infants of Be-
leivers hath no precept, nor example out of the Scriptures for do-
ing of it.

Ergo, the baptizing (or rather sprinkling) of the Infants of be-
leivers is not of faith.

Major is evident: *Mat 15, 19. Jo. 14. 23. In vaine they worship me ;
teaching for doctrine the Precepts of men. If any man love me he will keep
my words. Gal. 1. 7. If I or an Angell from Heaven preach any thing, save
that ye have received, hold him accursed. 1 Job. 2. 4. To this subscribeth
Mr. Perkins in his Coment: Galat. 3. 27. in the case of the unlaw-
fulnesse of private persons to baptise: pag. 262. lin. 48. 49. 50. 51.
to wit, whatsoever is not of faith is sin, (now the Administration
of baptism by private persons is without faith ; for there is nei-
ther precept nor example for in the Word of God.*

The Minor I doe earnestly desire the godly learned, and faith-
full in the Land, to shew me ; or else let them glorifie God in ac-
knowledging the truth, as Mr. Marshall hath lately done in his Ser-
mon *Rom. 4. 34.* that the Sword may not may not goe through
the Land for the avenging the quarrell of the Covenant, as Mr.
Cases Sermon in print testifieth, pag. 27. 28.

2 Reason, why I oppose this popish consequence of *Innocenci-
us* the third is this ;

That consequence which opposeth many of Gods divine truths
contained in the inspired Scriptures is not of faith.

But the popish consequence of baptizing (or rather sprinkling)
the Infants of beleivers opposeth many of Gods divine truths
contained in the Inspired Scriptures.

Ergo, the popish consequence of baptizing (or rather sprink-
ling) of the Infants of beleivers is not of faith.

Major is evident : *Esa. 8. 20. To the Law and the Testimony ; If
they speake not according to this word, it is because there is no light in
them*

them *Rc. 16. 17. 18. Gal. 1. 7. 8. 1Tim. 6. 3. 4. 5. 2Job. 9. 10. 11.*

Minor is evident : 1. Because this popish consequence of the baptisme (or rather sprinkling) of the Infants of beleivers doth put an Infant into a state of grace and remission of finnes, before calling: whereas calling in the Scriptures is the first meanes, by which God doth evidence to his Elect (whom he loved in Christ before the world began, *2Tim. 1. 9.*) the riches of his love in pardoning their finnes, and in giving them an inheritance among them which are sanctified by faith in Christ Jesus *Ac. 26. 18. Ro. 8. 30. Heb. 9. 15.*

Because this popish consequence of the baptizing (or rather sprinkling) of the Infants of Beleivers doth constitute them visible members of the particular Congregation of Christs body before calling, which opposeth the written Word, *1Pet. 2. 9. yet are a chosen generation, a royall priesthood, an holy Nation, a peculiar people, that you should shew forth the virtues of him that hath called you out of darkness into this marvelous light. 10. v. which in time past were not a people, are now the people of God; which were not under mercy, but now have obtained mercy, Ro. 1. 6. 7. 1Cor. 1. 2.*

3. Because this popish consequence, of the baptisme (or sprinkling) of the Infant of Beleivers doth make the materials of the spirituall House of the New Testament whereof Jesus is Head, *Eph. 1. 22. 23. to consist of dead stones; which opposeth the Inspired word, 1Pet. 2. 5. Ye as lively stones are built up a spirituall House, an holy priesthood, to offer up spirituall sacrifices acceptable to God through Jesus Christ our Lord.*

4. Because this popish consequence of the Baptisme (or sprinkling) of the Infant of Beleivers vpholdeth a Nationall Church-state (as Circumcision did of old) which opposeth the Scriptures, *Rev. 1. 20. The seven Candlestickes which thou sawest, are seven Churches. To this Mr. Thomas Goodwin subscribeth: instance his Sermon preached before the Parliament on Zechary 4:6. Nationall Church but one Candlesticke, the particular Churches seven Candlestickes, &c.*

5. Because this popish consequence of the Baptisme (or rather sprinkling) of the Infants of Beleivers doth instate all the Infants of the beleiving Gentiles to be borne in a Covenant of grace, and to have a right to a promise of life in Christ Jesus: as *Mr. Tho. Wilson* affirmed in his Sermon at *Maidestone*, that the Covenant

made Gen. 17. 7. 8. 9. 10. 11. 12. 13. 14. is a Covenant of Grace, which is a greater priviledg, then belonged to the seed of Abraham and Isaac after the flesh; and is opposite to the eternall truth of God, Rom. 9. 9. For they are not all Israell, which are of Israell, v. 7. Neither because the seed of Abraham are they called children: But in Isaac shall thy seed be called, &c. that is, they which are the children of the flesh they are not the children of God, but the children of the Promise they are accounted for the seed, Gal. 3. 9. 26. 28. 29. Rom. 9. 9. 10. 11. 12. 13.

6 Because this popish consequence of the Baptizing (or rather sprinkling) of the Infants of Beleivers declareth that grace is entayled to generation, and not to regeneration; which doth contradict the word of Christ, John 3. 5. 6. That which is borne of the flesh is flesh; and that which is borne of the spirit is spirit; marvell not that I say unto you, that you must be borne againe.

7 Because this popish consequence of the Baptisme (or rather sprinkling) of the Infants of Beleivers holdeth forth, that all the Infants of the beleeving Gentiles have a right to a promise of life in Christ Jesus before faith received, which opposeth the written Word, Gal. 3. 21. The Scriptures concludeth all vnder sin, that the promise by the faith of Jesus Christ might be given to them that beleeve, Job. 1. 12, as many as received him to them he gave power to be called sons of God even to them that beleeve in his name: 13. which were not borne of blood, nor of the will of the flesh, nor of the will of man, but of God.

8 Because this popish consequence of the Baptisme (or rather sprinkling) of the Infants of Beleivers holdeth out, that the Infants of Beleivers may be saved by their parents faith, which is opposite to the sacred word, Heb. 2. 4. The just shall live by his faith, Gal. 3. 11.

9 Because this popish consequence of the Baptisme (or rather sprinkling) of the Infants of Beleivers endangers to bring the Administrators of Infants Baptisme vnder a dreadfull curse for entitling the word seed, or children to have right to Baptisme, that God hath not added, Rev. 1. 1. 28. If any shall adde to this thing, God shall adde to him the plagues written in this Booke. Gal. 1. 9. If any preach unto you any other Gospell, then that yee have received, Mar. 16. 16.

let him be accused: and so discovereth him to be of the evill one, a liar Job. 8. 44. As wise Agur admonisheth, Pro. 30. 6. *Adde not thou to his words, lest he reprove thee; and thou be found a liar.*

10. Because this popish consequence of Baptizing (or rather sprinkling) of the Infants of Believers (as the Pope enjoyneth all his preists, that receive power and jurisdiction from and vnder him) first to Baptize (or rather sprinkle) them) and then to teach them: which doth flatly oppose the Commission granted by King Jesus to his Disciples, *Mat. 16. 15. Goe yee into all the World, and preach the Gospell vnto every creature: He which beleveth, and is Dipped, shalbe saved.*

11. Because this popish consequence of the Baptisme (or sprinkling) of the Infant of a Believer declareth, that the Infants of Believers are the subjects of Baptisme before faith and repentance is manifested, and confesse, which contradicteth the inspired Scriptures, *Act. 2. 38. Repent, and be Dipped everie one of you in the name of Jesus for the remission of sinnes. Act. 8. 36. See here is water, what hindereth, but that I may be Dipped. 37. If thou belevest with all thine heart, thou mayst. He Answered, I beleave Jesus is the Sonne of God, &c.*

12. Because this popish consequence of the sprinkling of the Infants of Believers doth vniversally oppose the order of Christ Jesus granted by his commission, *Mat. 28. 19. Goe yee and Disciple all Nations, Dipping them in the name of the father, sonne, and holy spirit; And the practice of the Apostolicall Churches, Act. 2. 41. they which gladly received the Word, were Dipped, Act. 8. 12. 36. 37. 38. Act. 10. 47. 48. 16. 15. 33.*

13. Because this popish consequence of the Baptizing (or sprinkling) of the Infants of Believers vpholdeth that vnsound doctrine of vniversall Redemption, to wit, that all baptized persons are saved: or else it will necessarily follow, that some may be in a state of grace in their minority, and fall away from grace in their seniority, which is opposite vnto the sacred Word, *Psal. 92. 13. Such as be planted in the House of the Lord, shall flourish in the Courts of our God, and they shall still bring forth fruit in old age, and be fat and flourishing.*

14. Because this popish consequence of the baptizing (or sprinkling

ling) of Infants of Beleivers upholdeth the accursed doctrine of Rome: to wit, that the Sacraments conferre grace *ex opere operato* by the worke done: *Ben*, the Minister acknowledgeth, before he sprinkled it (that it was borne in sinne, and a Child of wrath, which is as cleare a truth as any in the Scriptures, *Psal.* 51.5, *Job.* 3.6. *Ephes.* 2.3.) But when he hath prayed over it, and taken it vp in his Armes, and blessed it, and sprinkled it in the name of the Father, and of the sonne, and the Holy Spirit; then it is regenerate, and borne a new of water: and of the Holy Spirit, and grafted into the body of Christs Congregation, and made a lively member of the same.

15. Because this popish Consequence of the Baptising (or sprinkling) of the Infants of Beleivers opposeth the Kingly and Prophecicall Office of Jesus Christ in faith and Order.

First, Christ requireth, that the subject that is to be dipped, be a Beleiver; that is, to be converted to the faith of Jesus Christ through the preaching of the Gospell, *Mar.* 16.15. *Go yee into the World, preach the Gospell to every Creature: He which Beleiveth and is dipped shalbe saved, Act.* 8.12.35.36.37.38. 10.44.37. 47. 48.16. c. 14.15.30.31.32.33.34.

Secondly the Order of Jesus Christ was, that the beleiver, that manifested his faith, and repentance should be dipped, *Mat.* 28.19. *Disciple the Nations Dipping them in the name of the father, the son, and the holy spirit. Act.* 2.38. *Repent and be Dipped every one of you in the name of &c. Act.* 8.12.36.37.38. 10.44.47.48. 16.14.15.33. *Ephes.* 4.5. *one faith, one dipping.*

Oh that the Learned English Ministrie would timely consider, (what a dangerous thing it is to haule betwixt two) and remember *Elizab* speech, *If God be God follow him, if Baal then follow him, 1 Kin.* 18.21. Knowing what the Lord Jesus saith; *No man can serve two Masters, he will love the one and hate the other, Luke* 26. 13: to this *Paul* admonisheth to take heed: *For there is no agreement betwixt light and darkenesse, Christ and Belial, the Temple of God and Idols.* Oh that you had an heart to obey the voyce that followeth, *Come out from amongst them my people, touch not the unclean thing, and I will receive you, 2 Cor.* 15.16.17. Least for contemning the eternall Commission of Jesus Christ (*Matth.* 28. 18. 19. 20.) yee heare that

that dreadfull voyce, *Like 19. 27. These mine enemies that would not that I should raigne over them, bring them hither, and sleigh them before me.*

As also for contemning his prophetical Office. Seeing the Father from Heaven commandeth vs to heare his Sonne, *Matth. 17. 5. The Apostle Peter tels vs the extent: how farre we should heare him, In all things whatsoever he shall say vnto y^e. The danger followeth. And it shall come to passe, that euerie Soule, that will not heare the voyce of that Prophet, shall be destroyed from amongst the people, Acts 3. 22. 23.* Oh let vs not feare them that can kill the body, they can doe no more. But let us (my deare Countreymen) feare to displease this Great King and Prophet Iesus Christ, that can cast Body and Soule into Hell, *Mat. 10. 28.*

My third Reason (why I deny this popish consequence) is this.

That Consequence which is upheld by the Traditions of men, is destructive to the Nationall Covenant of *England*, and *Scotland* ratified by an Ordinance of Parliament.

But this popish Consequence of the Baptisme (or rather sprinkling) of the Infants of Beleivers is upheld by the Traditions of men.

Ergo this popish Consequence of the Baptizing (or rather sprinkling) the infants of Beleivers is destructive to the Nationall Covenant of England and Scotland, ratified by an Ordinance of Parliament.

Major is evident: Pecaue the Nationall Covenant bindeth us to stand for a thorough Reformation in Religion in England and Ireland, in Doctrine, Worship, Discipline, and Government, according to the Word of God, and the Example of the best reformed Churches, which is the primative patterne founded on the Word of the eternall truth, *Ephe. 2. 20.* As Mr. Thomas Wilson a member of the Synod affirmed, when he preached, and pressed, the takeing the Nationall Couanant at *Town-mauling in Kent.* And to exterpate Popery, Prelacy, Superstition, Heresy, Scisme, and whatsoever shall be found contrary to sound Doctrine, and the power of godlynes, that the Lord may be one and his name

one in the three Kingdomes. To confirme the truth of this Covenant, these select portions of holy Scripture beareth record, *Esa.* 8.20. *Rom.* 16.17.18. *Gal.* 1.7.8. *1Tim.* 6.3.4.8. 2 *Job.* 9.10.11.

Minor is as evident, that the Baptisme or sprinkling of the Infants of Believers is but a Tradition of men, *August. de Bap. contra Donat.* l. 4. ch. 23. *Origen in Levit.* Hom. 8. in *Epist. ad Rom.* lib. 5. *Erasmus lib. 4. de ratione concionandi*; saith, That they are not to be condemned, that doubt whether Infants Baptisme were ordained by the Apostles. The Papists themselves from whom we derive the originall of the Baptisme of the Infants of Believers, openly professe, that the Baptisme of the Infants of Believers is grounded on Traditions, and not on the Scriptures, *Bellar. lib. 4. de verbo Dei cap. 9.* Mr. Dan. Rogers in his *Practicall Catechisme on the two Sacraments* saith thus, I take the baptizing of Infants to be one of the most reverend, generall, and uncontroled Tradition (which the Church hath) and which I no lesse doubt of, then the Creed to be Apostolicall, although I confesse my selfe yet unconvinced by demonstration of Scripture for it. Now seeing it is confessed by the Learned on both sides, that it is but a Tradition; Oh let it never be said of the Covenanters of England, nor of the Learned Ministrie of our Nation (as Christ said of old of the *Pharisees*) full well ye reject the Commandements of God, that you may keep your owne Traditions, lest the sword goe through the Land to avenge the quarrell of the Covenant: *Levit.* 26.25. that was made to stand for a Reformation in Doctrine and Worship in England and Ireland according to the Word of God.

4. If Baptisme succeed Circumcision; then to the same persons, vpon the same Commandement, vpon the same day, and vnder the same penaltie, or els it is no succession. Then it will necessarily follow.

1 That none but males must be Dipped, so all females are excluded, which opposeth the sacred Word, *Act.* 8.12. when they beleived *Phillips* preaching the things concerning the Kingdom of God, and the name of the Lord Jesus, they were Baptized both men and women.

2 They must be Dipped the eight day: or els the penaltie will follow; the unbaptized or vndipped Infant shall be cut off from his people

people: he hath broken my Covenant, *Genesis* 17. 14

To reforme any error crept into the Churches of the Old and New Testament, it was their holy custome to reduce all things to their first Institution, *quod primum virum*, according to *Tertullians* judgment: As *David* in the miscarriage of the *Arke*, *1 Cro.* 15. 2. 12. 13. And zealous *Josias* rule (whom the spirit of God so commendeth in Scriptures, that none was the like before him for his Reformation, *2 Cron.* 34. 31. And as *Nebemias* did after his returne from the *Babylonish Captivity*, *Nebem.* 10. 29. They clave to their Bretheren, their Nobles, and entered into a Curse, and an oath to walke in Gods Law, which was given by *Moses* the servant of God, and to observe, and doe all the Commandements of the Lord our God, and his Judgments, and his Statutes. So is the reforming of the particular Churches of the New Testament, whereof *Jesus* is head, King, and Prophet; and (if ever she be rightly brought out of her spirituall *Babylonish Captivity*) we must reforme as the Lord *Jesus* hath left vs a rule, about the regulating of that long spread error of *Lygamie*, and *Polygamie*; refuting the *Pharises* (though he had a Toleration by a Law from *Moses*) with a *non fuit sic ab initio*, from the beginning it was not so, *Mat.* 19. 7. 8, yea and we must so follow the Apostle *Paul* (as he followed *Christ*, *1 Cor.* 11. 1.) in reforming the abuses crept into the Church of *Corinth*, reducing all to the first Institution, with a *what I received from the Lord, that I delivered unto you*, *1 Cor.* 11. 23. And not be carried away with the corruptions of evill times, under the specious pretence of Antiquity, Universality, Unity; the three great Pillars of the Roman Hierarchie; looking more after Pope *Gregories* resolution, that he gave to *Austen* the Monke and Archbishop of *Canterburie*, that in case of necessity the Infant might be baptized as soone as it were borne, *An. Christi* 599. as Mr. *Fox* in his Booke of Martyrs relateth.

Or what Pope *Innocentius* the third decreed, *Detret. Greg. lib.* 3. tit. 42. c. 3. as Dr. *Willet* in his *Synopsis Papismi de Baptismo Infantium* recordeth.

Then what the Lord *Jesus* (that Royall King of the New Testament) by his Commission hath commanded: *Mat.* 28. 28. All power is

er is given me in Heaven and in Earth. 19. Goe ye therefore; and disciple all Nations, dipping them in the name of the father, and of the son, and of the holy spirit: 20. Teaching them to observe all things whatsoever I have commanded you, and loe I am with you alwayes unto the ends of the world. Amen.

This Commission is explained by King Jesus himselfe: How his Apostles should disciple the Nations, *Mar. 16. 15. 16.* Goe ye into all the World, preach the Gospell unto every Creature: 16. He that beleiveth, and is dipped, shalbe saved. To this exposition Mr. Perkins agreeth in his Comment. on *Gal. c. 3. v. 27.* on the forme of Baptisme; Make them disciples: to wit, Teach men to beleive and repent, and when men beleive and repent, then baptize them.

They which despised *Moses* Law, and refused to conforme according to the patterne God left them by the hand of his servant *Moses* (who was faithfull in all his House, *Heb. 3.*) were ruined, both their Kings and Kingdomes, as appeareth, *1 King 17. 5. 6. 7. 8. 9. &c.* The like hard thing befell *Judah*, for her corrupting the pure worship, *2 Cron. 36. 14. 15. 16. 17. 18. &c.*

How shall we escape, (if we neglect so great salvation) which at the first began to be spoken of by the Lord, and was confirmed unto vs, by them that heard him: God bearing them witnesse both with signes and wonders; and with divers miracles, and gifts of the holy Ghost, according to his owne will, *Heb. 2. 3. 4.* Seeing the father from Heaven commandeth vs to heare him, *Mat. 17. 5.* And *Peter* saith, *Moses* truly said unto the fathers, the Lord your God will raise vp a prophet from the midst of your brethren like unto me; him shall ye heare in all things, whatsoever he shall say unto you: And it shall come to passe, that every soule, that will not heare that Prophet, shall be destroyed from amongst the people *Acts 3. 22. 23.*

Therefore I say unto you (my dear Countrey-men) Chuse you, whom you will serue, and obey; I and the Saints vnited with me, will serue the Lord Jesus only: as *Josuah* told *Israel*, *Josh. 24. 15.*

My Reasons are these.

1. If the Lord Jesus be not my Prophet to teach me, and the Saints vnited; he will not be our King to protect vs, *Mat. 28. 19. 20.*

2. If

2 If he be not our Prophet to teach vs: he will not be our Preist to interceed for vs, *John 17. 20. I pray not for these alone, but for them also that shall beleive in me through their Word.*

3 If he be not our prophet to teach us: he will not be our Judge to acquit us, *He which rejecteth me, and receiveth not my words hath one that judgeth him, the words that I have spoken, the same shall judge him in the Last Day. John 12. 48.*

But if I, and the Saints vnited confesse him, he will confesse vs before his father, in Heaven: *Mat. 10, 32.* But if we shall be ashamed of him, and his words, in this sinfull and adulterous generation: he wilbe ashamed of vs, when he cometh in the glory of his father with his holy Angels, *Mar. 8. 38.*

And what will it profit a man, or any of vs then; if we should gaine the world, and loose our owne soules? or what shall a man give in exchange for his soule, *Mat. 16. 26.*

For I am assured, it will be said of me (whose eyes God hath opened to discern this popish corruption,) if I should altogether hold my peace, and for filthy lucre sake, betray the liberty of the Gospell, despising the Kingly and propheticall Office of Jesus Christ, as Christ said once of Judas Iscariot in an other case, *Mat. 26. 24.* Goe thy wayes, it had been good for this man that he had never been borne: And because I received not the love of the truth that I might be saved: for this cause the Lord in Justice will give me vp to strong delusions to beleive a lie, that I might be damned, who beleived not the truth, that I might be saved but had pleasure in vnrighteousnes, *2Thes. 2. 10. 11. 12.* And so justly perish with the Antichristian Synagogue, that denyeth that Jesus is the Christ, to wit, the eternall King, Preist, and Prophet: For they are the Antichrist, that denyeth the father and the sonne, *1 John 2. 22.*

Thus then I argue in the defence of Jesus my King, and Prophet.

1. That way that Jesus Christ as Head and King hath constituted his Church, that is the way for all Beleevers to take vp, and walke in.

But by teaching the Gospell and Dipping, Jesus Christ as Head and King hath constituted his Church.

Ergo, teaching the Gospell, and Dipping is the way for all Beleevers to take up and walke in.

Major is evident, *John* 14. 6. I am the way, the truth and life, no man can come to the Father but by me, *John* 10. 9. I am the Door, by me if any enter, he shall be saved, and shall goe in and out and find pasture.

Minor is as cleare, *Marke* 1. 14. Jesus came into Galilee preaching the Gospell of the Kingdome of God: 15. Saying, repent ye and beleive the Gospell. 16. He called Synion and Andrew: Follow me, and I will make you fishers of men. Their faith was manifested. 2. 18. they straight way left all, and followed him. 20. *John* 4. 1. The Pharises heard, that Jesus made and Dipped more Disciples then John.

That way the Apostles constituted their Churches, that is the way for all Beleivers to take vp and walke in,

But by teaching the Gospell and Dipping, as Jesus by his Commission commanded, *Marke* 16. 15. 16.) the Apostles constituted their Churches.

Ergo, teaching the Gospell and Dipping (as Jesus by his Commission, *Mar.* 16. 15. 16. hath commanded) is the way for all Beleivers to take vp, and walke in.

Major is evident, *1 Cor.* 11. 1. Be ye followers of me as I am of Christ. *Phil.* 3. 17. Brethren be ye followers of me, and marke them that walke so as ye have vs for an ensample.

Minor as evident, Goe ye into all the world, preach the Gospell to every creature. *Mar.* 16. 16. He which beleiveth, and is dipped, shall be saved.

Acts 2. 38. Repent and be Dipped every one of you in the name of Jesus Christ for the remission of sinnes, and ye shall receive the gift of the holy Spirit.

39. For the promise is to you, and to your children, and to all that are a farre off, even as many as the Lord our God shall call.

Now that neither the Jew, nor his children hath a right to the the promise of life in Christ before calling; it is cleare, if you compare this first Text, *Acts* 2. 39. with *Heb.* 9. 15.

And for this cause Jesus is the Mediatour of the New Testament, that by meanes of death for the redemption of the transgressions that were vnder the first Testament, they which are called might receive the promise of eternall Inheritance, *Rom.* 8. 30.
Acts.

Acts 2.41. Then they which gladly received the word were Dipped, and the same Day were added to them (to wit, the 120. persons, Acts 1.15.) three thousand soules.

43. And they continued in the Apostles Doctrine and fellowship, in breaking of bread and prayres, &c. Acts 8. 12. 10. 44. 47. 48. 16. 14. 15. 31. 32. 33. 34.

There were women in the first constituted Church after the Apostollicall Order: Acts 1.14. and had a right to the breaking of bread as well as the men.

3. Thus I oppose the Antichristian faction that denyeth that Jesus is the Christ, 1 John 2.22.

They which enter into Church fellowship other wayes, then Jesus Christ and his disciples entered, are theeves and robbers.

But Pope Innocentius the third and his followers entered into their fellowship otherwayes, then Jesus and his Disciples have entered.

Ergo, Pope Innocentius the third, and his followers, that are entered into their Church fellowship are theives and robbers.

Major is evident, John 10. 1. He which entereth not by the dore of the Sheepfold, but climeth up some other way; the same is a theife and a robber.

Minor as evident.

They which enter not into their Church-fellowship by teaching the Gospell and Dipping (as Jesus and his Disciples entered) are theeves and robbers.

But Pope Innocentius and his followers are entered into their Church-fellowship not by teaching the Gospell, and Dipping as Jesus and his Disciples entered.

Ergo, Pope Innocentius and his followers that are entered into their Church-fellowship, are theives and robbers.

Major is evident, Mat. 3. 16. And Jesus when he was Dipped went up streight way out of the water; And loe the Heavens were opened vnto him: and he saw the spirit of God Descending like a Dove, and lighting vpon him: And loe a voyce from Heaven saying, this is my beloved sonne in whome I am well pleased.

John 1.31. I knew him not: but that he should be made manifest vnto Israell, therefore am I come Baptizing with water: 32. 33.

Acts 2.41. Then they which gladly received the Word were dipped, and the same day were added to them (to wit, to the 120. persons amongst which were divers women with Mary, the mother of Jesus Acts 1, 14.15.) three thousand soules, and they continued in the Apostles in breaking bread and prayers, Acts 8.12. 10.44.47.48.16.14.15.31. doctrine, and fellowship 31.32.33.34.

Minor. I doe desire my deare and native countrey men with their learned Ministrie (that are in covenant with our Parliament worthies, for a thorough Reformation according to Gods Word; And to extirpate all poperie, superstition, scisme, heresie; and whatsoever is found contrarie to sound doctrine and the power of godlines, seriously, and timely to consider with themselves, whether the Congregations in England be constituted by the preaching of the Gospell, and Dipping? as the Lord Jesus the great King and Prophet by his Commission hath commanded and established, *Mar. 16.15.16. Mat. 28.18.19.20.* or not rather, as the Antichristian popish faction in corrupt times decreed.

That by bethinking themselves, they never side with Antichrist any more, to oppose them that stand up for the gathering of Churches according to the Commission of King Jesus, *Mat. 28. 18. 19.20.* as learned Gamaliel advised, least we be found fighters against God, *Act. 5.34,45. 36.37.38.39.* but rather to become protectors of all such as are resolved to keep their Protestation and covenant according to the oath they have taken (that God may make good his word to our Parliaments, as he promised to *Ase*, and they in part have found it, *2 Cron. 15. 2.*) and to depart out of the spirituall and Mysticall Babylon according to Gods call, *Rev. 18. 4.5.* And be vnequally yoked no more, *2Cor. 6.14.15. 16. 17. 18.* that God may be a father to us, and to our distressed and distracted Land in these bloody dayes; and we may be his sonnes and daughters: And let vs never forget the words of our deare Redemer, *John 14.23. If any man love me, he will keep my words. and my father will love him, and we will come unto him, and make our abode with him:* Least we bring our soules vnder a dreadfull *Anathema, Maranatha, 1Cor. 16.22.*

Your pore despised countreyman that is willing to be reformed of any error; if he shall from the word of the inspired Scriptures be

be rightly informed (from under the hand of any learned pen) that he is in an error: Otherwise he is resolved to hold forth this truth in practice, and to stand for a Reformation according to Gods holy word in his native countrey; And to extirpate all heresie, and scisme with the pruning knife of Excommunication (that is not according to sound doctrine, and the power of godlynesse, *Rom. 16. 17.* out of the particular Congregations of Christs body: Though for the maintenance of the said truth, he suffer many hard things by his owne countrey men, as in part he hath done already: yet I am perswaded, that none that love and feare King Jesus will ever consent vnto it: For I am confident, If I should altogether hold my peace at this time, light would bring up to the pore scattered Saints in England (that have long lay under spirituall Babylonish Captivity) an other way: but I shall perish, and who knoweth whether my life were preserved for the discoverie of such a popish error (as *Mordecai* told *Hester* in an other case, *Hest. 4. 14.*) as this.

Search and see, you noble and Hierical English Covenanters,
who cause divisions and offences amongst you, Rom. 26. 17-18. Gal. 3. 8.
9. 1 Tim. 6. 3. 4. 5. 2 John 3. 10. 11. And from such withdraw:
Least yee incurre the high displeasure of Great King Jesus, Luke
10. 27.

FINIS.